CHAPTER XI

SISTER ROSALIE'S NETWORK OF CHARITY

RELIGIOUS CONGREGATIONS, BON-SAUVEUR OF CAEN, WORK WITH AND FOR PRIESTS

In the previous chapter, we spoke of groups and individuals who made up a significant part of Sister Rosalie's network of charity. Except for the Ladies of Charity, who were re-established in 1840 in the parish of Saint-Médard, these collaborators were essentially men. We will now turn our attention to Sister Rosalie's collaboration with religious women other than the Daughters of Charity, whom we shall discuss in a subsequent chapter.

Once again, the details are a bit sketchy. Melun speaks of several congregations that benefitted from Sister Rosalie's solicitude. His admiration for her activity in this regard, however, has undoubtedly led him to exaggerate her contributions. Nonetheless, bearing that in mind, it is worthwhile to cite his remarks here. He wrote:

Sister Rosalie demonstrated her willingness to welcome and support anyone who turned to her in need. She did this in a special way through her efforts to facilitate the growth of religious orders. Like Saint Vincent de Paul, she was [their] friend and auxiliary... and sought only [to advance] their development and reputation. All could say what a holy religious, hearing of her death, said in the name of her order, “We can never replace her.”

Whenever a congregation came to open a house in Paris, the sisters turned to Sister Rosalie for advice and assistance. Faced with difficulties and their own inexperience, they could always rely on her guidance and support.\textsuperscript{535}

\textsuperscript{535} Melun, \textit{Vie de la sœur Rosalie}, 124-125.
While Melun depicts Sister Rosalie assisting every new congregation establishing a house or work in Paris, we will limit our discussion to those we can document, while acknowledging that there could be others, perhaps many more.

Sister Tissot also speaks of Sister Rosalie’s collaboration with religious congregations of women, newly established in the capital. In her testimony for her former superior’s Cause of Beatification, she describes Sister Rosalie’s comportment when one of these communities sought her assistance:

Sister Rosalie willingly accommodated other communities that turned to her. She used to say, “All [of us] are working for the glory of God.” Then, always mindful of the needs of those who were poor, she would add, “Some of them will repay us by their prayers; others may be of help to our families, who have fallen on hard times, by raising their children.”

First, consider the Daughters of Our Lady of Loretto (1823). Founded in 1820 in Bordeaux by Pierre-Bienvenu Noailles, this congregation of religious women was originally known as the, “Association of the Holy Family.” In 1823 the community opened its first house in Paris on rue des Vieilles-Tuileries. The following year the little group moved to rue du Regard. As a seminarian at Saint-Sulpice, from 1816-1819, the founder had come to know and collaborate with Sister Rosalie. In his biography of Father Noailles, Eugène Baffie, O.M.I., wrote:

Mutual esteem brought the two of them together and united these two great souls who, from that moment on, challenged one another to [work] for the advancement of the Kingdom of God. Later on, when the Founder of the Holy Family sent the first group of his sisters [to Paris], he directed them to Sister Rosalie as the person whose influence could be helpful to them.\(^537\)

\(^536\) Sacra Congregatio Pro Causis, Rendu, Positio; Sonurmire, 60.
As with several other of Sister Rosalie collaborator’s, Father Noailles’ Cause of Beatification has been introduced, and her name is invoked in the Positio along with an account of the development of the house. The text recounts a conflict which developed within the community. The facts seem to be that Father Noailles turned to his friend and former classmate at Saint-Sulpice, Count Christophe-Édouard-François de Malet, now Abbé de Malet, and asked him to assume the spiritual direction of the community in Paris. Father Malet had also worked closely with Sister Rosalie and had said his first Mass in the sisters’ chapel. With few demands on his time, he gave himself zealously to the task. The result was unforeseen. In 1827, he succeeded in separating the Paris community from their superiors in Bordeaux. Before this occurred, Sister Rosalie intervened to try to prevent it. She failed. The independent congregation became known as the Sisters of Saint Mary of Loretto. In 1872, it united with the Oblates of Saint Francis de Sales, founded by Louis Brisson.

While all this was going on, Father Noailles tried to found a community of men known as the “Pauvres-Prêtres” (Poor Priests).
His institute lasted only from 1822-1826 and never numbered more than five, two of whom had been sent to him by Sister Rosalie. We will see in the section on Bon-Sauveur of Caen, that Sister Rosalie had a special predilection for work for and with priests. Excerpts from two letters to Father Noailles in 1825 are telling in this regard. She encourages her friend:

**Letter I.** One of my great desires and the continual object of my thoughts is to see your Congregation of Poor Priests established in Paris. I am sure that you would soon be numerous enough to respond to the designs of Divine Providence. I am announcing a new candidate. This good priest's heart is consumed with the desire to give himself unreservedly [to God] by irrevocable vows. He wants to be a Poor Priest.

I know three ecclesiastics who would readily join you if you could establish [this work] in Paris. I am convinced that, if Monseigneur, the Archbishop, were informed of your intentions, projects, and desires, he would do everything possible to bring such a great means of salvation to his flock. I am not saying that this would happen without a struggle but you are well armed, and in the end, you would triumph.

It is surely audacity on my part to allow myself to express my deepest thoughts to you. My trust [in you] leads me on. I am sure of being forgiven because of the motives which prompt me.

**Letter II.** Oh! my good Father, I would willingly give my life [to bring about] the establishment of the Society of Poor Priests. Through it, the salvation of so many souls would be achieved. I believe this matter is in keeping with the will of God. I ask Our Lord to grant you a long life. May our good Master shower His blessings on your undertakings. May
you continue to be, ever more and more, the worthy instrument He uses to accomplish His designs.539

While the congregation of the Daughters of Loretto did not evolve as either Father Noailles or Sister Rosalie wanted it to, and the Society of Poor Priests lasted only five years, her work with and for them reveals her commitment to priests and her desire to facilitate the growth of newly established religious congregations in the French capital.

Second, the Augustinians of the Holy Heart of Mary (1827). On 4 December 1827, a small group of religious women arrived in Paris to open the first house of this congregation founded by Sister Marie de Sainte-Angèle, who until then had been a member of the Augustinian Congregation of Meaux. She was aided in this undertaking by Father Varin, S.J. On the occasion of the centenary of this foundation an article in the Catholic daily, La Croix, recounted the event:

On 4 December 1827, at dusk and in a snowstorm, several women, clothed in black dresses, stopped in front of a dilapidated house on rue de l'Arbalète [not far from rue de l'Épée-de-Bois].... Informed by a friend, [Sister Meillerand, the superior of the Hôpital des Incurables], of their arrival and of their plight, Sister Rosalie sent them potatoes and rice and it was from this that they made their supper.540

The gesture was small, but the recipients never forgot it. Every year, on this date, the same meal is served. In the Book of Customs of the Congregation of the Augustinians of the Holy Heart of Mary, we read:

4 December – Anniversary of the Foundation
The Sisters are pleased to recall the courage and devotedness of Mother Sainte-Angèle who, armed with confidence in God, on this day, 4 December 1827, placed the foundation [stone] of the work of the Augustinians of the Holy Heart of Mary at number 26, rue de l'Arbalète.

540 La Croix, 8 December 1927; see also Melun, Vie de la sœur Rosalie, 125.
In remembrance of the meal, so charitably sent by a Daughter of Saint Vincent de Paul [Sister Rosalie] to Mother Sainte-Angèle and her Sisters arriving from Saumur, we have ... soup made from rice and potatoes in their skins at supper. The meal is served by a Sister dressed in the habit of the time of the Daughters of Saint Vincent de Paul.\textsuperscript{541}

Following his account of this event, Melun adds, "[Sister Rosalie] later rendered the same service to the Daughters of the Cross."\textsuperscript{542} However, we have no further information concerning this.

Third, the Sisters of Our Lady of Zion (1842-1843). This congregation is an outgrowth of a work begun by Marie-Théodore Ratisbonne for the Christian education of children of Jewish families coming to Paris from Eastern Europe. We will not go into detail concerning Sister Rosalie’s involvement in this undertaking (as we already did so in Chapter VII when we discussed the Miraculous Medal). However, it is worth repeating here that Father Ratisbonne considered the two little Jewish girls sent to him by Sister Rosalie wearing a Miraculous Medal as a sign that he should go forward with this delicate work.

Fourth, Five Polish Sisters of Saint Vincent de Paul (1846). It should be noted that only Melun speaks of this group of religious women. This does not mean, however, that his remarks are not accurate. In 1846 Melun was already collaborating closely with Sister Rosalie so, in all likelihood, he either witnessed the events he recounts or learned of them from Sister Rosalie or the other sisters of the house. The facts, as he presents them, are that five Sisters of Saint Vincent de Paul, not Daughters of Charity of Saint Vincent de Paul, were expelled from Wilna, Poland, in 1846, and arrived in Paris with nothing but the clothes on their backs. They found lodging near rue de l'Épée-de-Bois. As soon as they met Sister Rosalie their fears vanished. She became their friend; shared her resources with them; visited them daily and helped them to adapt to the new world in which they found themselves as they undertook their ministry to young Polish girls in the French capital.\textsuperscript{543}

\textsuperscript{541} Extrait du Contumier de la Congrégation des Augustines du Saint-Cœur-de-Marie, nd., Archives Générales, 29, rue de la Sante, Paris.

\textsuperscript{542} Melun, Vie de la sœur Rosalie, 125.

\textsuperscript{543} Ibid., 126.
Things prospered for a while, then, according to Melun:

...calumny followed them into exile; poisoned the good they were accomplishing with its venom; and compromised the existence of their work. They were threatened with an order of expulsion. Sister Rosalie supported their cause during this ordeal; comforted them in their suffering; and helped to bring about the triumph of their just cause.\textsuperscript{544}

Fifth, the \textit{Little Sisters of the Poor} (1849). Jeanne Jugan, who was beatified by Pope John Paul II in 1982, founded this congregation in Saint-Servan in 1839. Their work was, and continues to be, the care of the elderly which, as we have seen, was a service very dear to Sister Rosalie's heart. Thus, when two sisters, Sister Marie Jamet and Sister Marie-Louise, arrived in Paris in 1849 to open a hospice for the aged, Sister Rosalie lent them her assistance. She helped to procure a house for them and their clients at 277, rue Saint-Jacques, not far from rue de l'Épée-de-Bois. Several of Sister Rosalie's biographers give particulars concerning this establishment; however, once again, it is Melun who furnishes the greatest detail. He writes:

On the day the Little Sisters of the Poor arrived in Paris to... assist the elderly, Sister Rosalie welcomed them as her daughters. She sent them mattresses from her house [and] the first utensils for their kitchen. She sought friends and protectors for them everywhere. Her voice opened [religious] communities and boarding houses to them to furnish frugal meals for their poor [residents]. [The sisters] went to [Sister Rosalie] continuously to ask for whatever they needed because her generosity appeared inexhaustible to them. Whatever they asked, she always responded, "Yes, my Sisters, be at peace; you will have it."\textsuperscript{545}

\textsuperscript{544} \textit{Ibid.}
\textsuperscript{545} \textit{Ibid.}, 126-127; see also Desmet, \textit{Sœur Rosalie}, 123.
Thus, through Sister Rosalie’s assistance of religious congregations, new works for those in need prospered in the French capital. While this collaboration was significant, it was with the Daughters of Bon-Sauveur of Caen that Sister Rosalie worked the most closely and for the longest period of time. In this instance she was not simply assisting in the establishment of a work but was, herself, actively ministering in it. Sister Rosalie’s service here is often overlooked, but it was one of the most noteworthy of her long apostolic life. Let us consider it now.

Sixth, Bon-Sauveur of Caen. We are not certain exactly when Sister Rosalie began sending persons requiring residential care or supervision to Bon-Sauveur, which was under the direction of the religious congregation of women, the Daughters of Bon-Sauveur of Caen. Her first letter to the superioress is dated 8 May 1836. Her last letter bearing a date was written on 4 August 1849. We owe the correspondence that we do possess to Bon-Sauveur itself. Their archives have preserved 117 letters from Sister Rosalie. Photographed copies (appearing as negatives) were sent to the Archives of the Motherhouse of the Daughters of Charity in Paris a number of years ago. At the time of Sister Rosalie’s beatification, the community in Caen replaced them with photocopies. These letters tell a story of tireless service to society’s most vulnerable: the mentally ill and those unable to survive outside a protective environment. They also reveal,
at least in part, the base of Sister Rosalie's vast network of contacts, as the hierarchy, religious superiors, and families and individuals in distress turned to her in their need. Sister Rosalie's work with Bon-Sauveur of Caen is also another powerful reminder of the universality of her charity. Her "beloved poor" of the Mouffetard district always held a privileged place in her heart, but she never limited her love for those who were poor to them. She did, however, have to prioritize her service beyond the Mouffetard district. Let us now examine more closely this demanding apostolate which she chose to undertake.

What exactly is Bon-Sauveur of Caen? Despite having been destroyed during the 1944 Allied invasion of Normandy, it still exists, having been rebuilt in 1968, and continues to provide many of the same services it offered during Sister Rosalie's era. However, it is now a public institution. What then do we know of it when Sister Rosalie was turning to Mother Renée-Caroline Le Chasseur to respond to the needs of those who could find nothing equivalent to it in the capital? For an answer, we rely on Jean-Vincent-Félix Lamouroux (1799-1825), a French naturalist, biologist, botanist, and zoologist, who was a resident of Caen and a scholar. In 1824, he gave a presentation on Bon-Sauveur before the Académie Royale des Sciences, Arts, et Belles-Lettres of the city. He put forth his observations after visiting this vast institution, covering some 15 acres within the city limits of Caen, frequently visited by outsiders but virtually unnoticed by the local inhabitants.
The whole was under the aegis of the Daughters of Bon-Sauveur of Caen. This congregation was founded in 1720 by Mother Anne Le Roy. From its origin, it was dedicated to the education of young girls. However, the religious went beyond a traditional education to assist young single mothers and mentally ill women. Along with other religious congregations, including the Daughters of Charity, the Daughters of Bon-Sauveur of Caen were suppressed by the Robespierre government in 1793. In 1805, the congregation and its works were re-established through the combined efforts of Father Pierre-François Jamet, who was beatified in 1987 by Pope John Paul II, and Mother Le Chasseur. This latter was named superioress of the house in Caen in 1827. After the congregation opened houses successively in Albi (1832) and Pont-L'Abbé (1834), she became the congregation’s first Superioress General.546

Sister Rosalie’s correspondence is essentially with Mother Le Chasseur, who was re-elected Superioress General in 1841. We have 95 letters written to her between 8 May 1836 and 8 February 1844. A letter dated 25 October 1844 is apparently addressed to the newly elected Superioress General, since in it Sister Rosalie asks to be remembered to Mother Le Chasseur.

We learn from Lamouroux's account that there were a number of separate buildings on the campus. The largest was for mentally ill patients. It was divided into two completely distinct parts, one for women and the other for men. In 1823 they numbered 170: 100 women and 70 men. The housing varied according to the condition and the care requirements of the patient. It is not our intention here to discuss the details of this care. It suffices to say that the complex represented a quality of service and a respect for the needs of the individual that was rare in the uncharted waters of psychiatric institutions in France and elsewhere.\footnote{Jean-Vincent-Félix Lamouroux, \textit{Notice sur le Bon-Sauveur, rue à l'Académie Royale des Sciences, Arts et Belles-Lettres de Caen} (Caen, 1824), 8-12.}

A second large space was utilized as a dispensary, where the sick and injured could come for emergency services while they waited to be seen by a doctor. Two physicians came once a day, more often in case of necessity. Moreover, the service was extended outside the institution to the homes of the sick where they could be looked after for as long as need be. The Rule of the Daughters of Bon-Sauveur was based on that of the Visitandines, founded by François de Sales and Jeanne-Françoise de Chantal in 1610. It had been their intention for the sisters to visit the sick in their homes, hence their title, but the Church was not yet ready for religious women to move about outside the cloister so this goal was never achieved. It would have to wait for Vincent de Paul and Louise de Marillac and the Daughters of Charity, whom they founded in 1633. The Daughters of Bon-Sauveur continued this tradition.\footnote{Ibid., 12-13.}

Bon-Sauveur of Caen, however, did not limit itself to these vital areas of service. A third building housed a school for the deaf. Some 60-70 pupils boarded there, as many as 20 of them at no cost to their families. Father Jamet was a widely recognized innovator in the education of the deaf. He created a dictionary and grammar for them. He was, moreover, able to combine his erudition with well respected pedagogy. While they were in residence in Caen, the pupils learned reading, writing, elementary mathematics, French, Latin, geography, logic, and religion. Some replaced more advanced classes with training in a trade, which would enable them to earn an honest living later on. Indeed, after their studies, many of them were employed at Bon-Sauveur itself.\footnote{Ibid., 13-17.}
Tradition has it that a certain young deaf man arrived at the school that Father Jamet established after having spent a number of years at a similar institution in Paris. He found that many of his classmates, who had less formal training than he, surpassed his skill level. Father Jamet's methods attracted the attention of other well respected educators of the deaf such as Abbé Roche-Amboise Sicard, a student of Abbé Charles-Michel de l'Épée, often designated as the "Father of Education for the Deaf," and Abbé Goudelin. The latter visited the school in Caen and later sought to persuade other educators of the deaf to adopt the Caen model for similar institutions in France. The XVIII\textsuperscript{th} and XIX\textsuperscript{th} centuries were marked by great strides in education for the deaf, not only in France but also the rest of Europe and North America. The school in Caen remained on the cutting edge.

A fourth building housed a boarding school for girls under the age of 14. There were generally between 36 and 40 of them. They studied reading, writing, arithmetic, language, history, geography, and religion. They also learned drawing, music, dance, sewing, and domestic science. As with the school for the deaf, there were girls whose families paid nothing for their child's education. Here, also, it was impossible to distinguish between paying and non-paying students.

A fifth building, a free school, was an extension of the above. About 115 little girls from poor families, who lived near Bon-Sauveur, came each day to share in some of the classes offered to boarders. Their program was more practical and designed to help them in their future lives as wives and mothers.

A sixth building provided rooms for 20 women, where they could stay for varying periods of time. Some simply needed rest. Others sought to regain their physical or emotional health. Still others required time away from an environment which was negatively affecting them. In the peace and calm of Caen many found the balance that was previously lacking in their lives.

Throughout his presentation, Lamouroux was effusive in his praise of the religious who ran the entire institution. He recognized their dedication, skill, and zeal. In 1823, they numbered 123 professed

\footnotesize{550 \textit{Ibid.}, 32. 
551 \textit{Ibid.}, 16-18. 
552 \textit{Ibid.}, 19. 
553 \textit{Ibid.}, 20.}
religious and 62 novices and postulants. They were assisted in their onerous task by about 150 lay employees. It is to the superioress of this institution, Mother Le Chasseur, that Sister Rosalie would plead the cause of the most vulnerable and marginalized members of society, who had been recommended to her for placement in a secure therapeutic environment. Consider now Sister Rosalie’s requests.

Within Sister Rosalie’s correspondence with Mother Le Chasseur, her successor, and Father Jamet, we often find specific names for 18 priests and 31 religious women, 20 of whom are from congregations other than the Daughters of Charity. There are 80 other unidentified unfortunate priests and laypersons. It is not always clear why the individual is seeking admission into Bon-Sauveur. In Sister Rosalie’s letters, we find mention of only 20 people who were clearly mentally ill, or who needed to be placed in the school for the deaf. Another 15 were looking for employment. What is evident, however, is that with few exceptions, Sister Rosalie knew well the person for whom she was seeking admission, to the point that she would even hazard a suggestion concerning the best manner of approaching them, gently or firmly.

In her first letter, dated 8 May 1836, Sister Rosalie sought to place a former Carmelite on behalf of her former convent. Her next letter indicated that the woman had been accepted and would travel to Caen with a gentleman with whom Sister Rosalie was acquainted. What is noteworthy in this letter is that a priest from the diocese of Orléans was going with them to be placed there also. Thus, Sister Rosalie intensified this special work on behalf of priests who had fallen on hard times, been defrocked by the Church, had become alcoholic, or had abandoned their priestly duties. It was also another occasion for collaboration with the hierarchy. This time it was the bishop of Orléans. Later it would be the bishops of Grenoble, Langres, Nancy, Paris, Troyes, and Versailles.

We have seen that from her earliest years Sister Rosalie had a predilection toward the service of priests. She quite literally acquired it at her mother’s knee. Through the years, many of her closest collaborators were priests and seminarians. Her godfather, Father Emery, was a priest who was a close friend of her grandfather. Sister Tardy’s “spiritual test” brought her into direct and shocking contact with the degradation to which some members of the clergy had fallen.

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Letter of Sister Rosalie to Mother Le Chasseur, 8 May 1836, AFCP, 8J2 - Ro - Le 19 BS 1.
Ibid., 21 May 1836, AFCP, 8J2 - Ro - Le 20 BS 2.
Her vast network of charity enabled her to assist a number of them. Sister Costalin relates in her testimony how her superior went about this delicate task:

Monseigneur de Quelén, Monseigneur Affre, and Monseigneur Sibour [successively archbishops of Paris] sent many defrocked priests to her. With admirable discretion, she regulated their expenses; had them come every two or three days to get bread; found lodgings for them in a safe place where she could be informed of their behavior; charged them with errands or had them assist with correspondence so as to occupy their time.556

This description of Sister Rosalie's work for and with priests serves to clarify a remark she made to Mother Le Chasseur in a letter of 13 February 1841, "If you only knew of the great number of these unfortunate [priests] who are afflicting the Church of Paris! They do much harm by their misconduct."557

The above also explains why Sister Rosalie looked upon Bon-Sauveur as "a bridge to salvation that Providence has provided" for troubled priests.558 This conviction is the basis of the zeal with which she went about her task of placing and trying to convince Mother Le Chasseur and Father Jamet to keep these priests in Caen. Numerous examples could be put forth to illustrate this point. We shall limit ourselves to two: Monsieur Clausier and Abbé Lejeune.

We first meet Monsieur Clausier in 1836 when, as mentioned in Chapter X, Sister Rosalie asked Cyprien Loppe to provide assistance for him in Boulogne.559 A little over a month later a second letter shows that, by September, it had become evident that Monsieur Clausier was far more than Loppe could deal with, and he had returned to Paris where Sister Rosalie was trying to place him at Bicêtre. In this letter, to justify the move, she asked Loppe to provide her with a letter for the Ministry concerning Monsieur Clausier.560 This is the first indication

556 Sacra Congregatio Pro Causis, Rendu, Positio, Sommaire, 52.
557 Letter of Sister Rosalie to Mother Le Chasseur, 13 February 1841, AFCP, 8J2 - Ro - Le 151 BS 80.
558 Ibid., 7 September 1839, AFCP, 8J2 - Ro - Le 113 BS 54.
559 Letter of Sister Rosalie to Cyprien Loppe, 22 July 1836, AFCP, 8J2 - Ro - Le 26 L6.
560 Ibid., 12 September 1836, AFCP, 8J2 - Ro - Le 28 L7.
we have that Monsieur Clausier was a priest. The ministry in question appears to be the Ministry of Cult. We have a similar request from Sister Rosalie to Mother Le Chasseur for two Daughters of Charity who were patients at Bon-Sauveur.\footnote{Letter of Sister Rosalie to Mother Le Chasseur, 27 February 1838, AFCP, 8J2 - Ro - Le 59 BS 21.} Evidently, in some instances, expenses for treatment were defrayed by the Ministry of Cult.

Monsieur Clausier would be Sister Rosalie's burden and sorrow for at least the next twelve years. We do not know what she did about him after Mother Le Chasseur's successor refused to take him back. The latter simply returned Sister Rosalie's letter with the terse response, "Ce n'est pas possible" (It is not possible).\footnote{Response, written at the bottom of Letter of Sister Rosalie to the Superioress General of Bon-Sauveur, 4 August 1849, AFCP, 8J2 - Ro - Le 231 BS 110.} This is the final dated letter that we possess. After it there is no documented correspondence between Sister Rosalie and Bon-Sauveur.

We first have mention of Monsieur Clausier in relation to Bon-Sauveur in a letter dated 4 January 1837. He has evidently already been placed there and Sister Rosalie has written to him concerning his behavior. She then wrote to Mother Le Chasseur about him:

\begin{quote}
How did Monsieur Clausier accept my observations? His entire family, which is quite worthy of your interest, begs you to continue your benevolent charity toward him. Do not believe too readily in the steadfastness of his resolutions. It is clear that he has a very weak conscience. His unrestrained behavior was certainly caused by excessive alcohol. Doctor Leuret, who understands his situation perfectly, will write to your doctor.\footnote{Letter of Sister Rosalie to Mother Le Chasseur, 4 January 1837, AFCP, 8J2 - Ro - Le 33 BS 7.}
\end{quote}

Seventeen other letters give us some insight into Monsieur Clausier's tormented life and Sister Rosalie's refusal to abandon him. We also learn that he sometimes left Bon-Sauveur, and that it became increasingly more difficult for Sister Rosalie to have him readmitted. Only the mutual respect and trust, as well as the genuine friendship that existed between Mother Le Chasseur and Sister Rosalie, made this possible.
A letter of 25 June 1837 indicates that Monsieur Clausier had fallen back into his old ways. Sister Rosalie told Mother Le Chasseur:

As for Monsieur Clausier, I am comfortable with the fact that you were able to see for yourself just how unbalanced he is. The poor parents are devastated. However, they hope to be able to have him defrocked and placed permanently under the auspices of your charity.\(^{564}\)

By October, Monsieur Clausier’s behavior was no longer simply unacceptable, it was illegal. Sister Rosalie told Mother Le Chasseur that she had written to him and told him that “if he does not resign himself to behave and to spend the winter with you, he will be turned in and abandoned to the police.”\(^{565}\)

In the same letter, Sister Rosalie acknowledges that she is imposing on the generosity and charity of Mother Le Chasseur. She tells her, “I am distressed, my good Mother, to cause you so many problems, so much unpleasantness, because of all these people. All your charity is needed to forgive me for my boldness.” This awareness, however, does not deter her from advancing the cause of another lost soul. She concludes, “If you accept [him], you will have a new claim to my gratitude.”\(^{566}\)

The next three letters indicate that Monsieur Clausier was willing to work, and Sister Rosalie supported the idea. But his behavior must still have been troubling because Sister Rosalie informed Mother Le Chasseur that “Monsieur Clausier told his family that he would like to be busy. If you consider that a possibility, it would be a great service to the family. His actions cause his good sisters to die of embarrassment.”\(^{567}\)

Monsieur Clausier made some progress and was able to leave Bon-Sauveur. By 22 July 1838, he had been placed as a secretary with the pastor of a church in Orléans. Nonetheless, Sister Rosalie had some misgivings because she found him “not completely changed

\(^{564}\) Ibid., 25 June 1837, AFCP, 8J2 - Ro - Le 39 BS 10.
\(^{565}\) Ibid., 8 October 1837, AFCP, 8J2 - Ro - Le 44 BS 14.
\(^{566}\) Ibid.
\(^{567}\) Ibid., 16 November 1837, AFCP, 8J2 - Ro - Le 50 BS 18.
but better." The next few letters assured Mother Le Chasseur that Monsieur Clausier is doing well, but by 27 July 1839, he was back at Bon-Sauveur. By 1840, he appeared to have regressed. Sister Rosalie cautioned Mother Le Chasseur, "Do not place any confidence in Monsieur Clausier's conversion. It is the oath of a drunkard."

Be that as it may, Monsieur Clausier returned to Paris where his conversion was short-lived. Sister Rosalie once again found herself pleading for his readmission to Bon-Sauveur. On 25 September 1840, she wrote:

Monsieur Clausier did not take long to fall back into his unruly [behavior]. Since his return, he has not spent many days at work. What a calamity for his family! What will we do with him? Would you be good enough to take him back? He has fallen into a stupor.

Sister Rosalie evidently succeeded in having Monsieur Clausier readmitted. He was there in 1843 and once again causing difficulty for the institution seeking to care for him. Sister Rosalie expressed her hope that he "will profit from the grace that has been granted to him." Because he believed that he was still under police control, she urges Mother Le Chasseur to tell the employees who work with him not to lend him any money because "he must not have a penny at his disposal." A few months later, Sister Rosalie expressed her regret at the disturbance Monsieur Clausier continued to cause, and once again pled with Mother Le Chasseur to keep him at Bon-Sauveur even if they had to place him with the sick.

This is the last letter we have concerning Monsieur Clausier before Sister Rosalie's final letter to Bon-Sauveur which, ironically enough, is another plea to take him back. He must have returned to Paris in the interim. However, Sister Rosalie had lost her powerful allies in Caen. Mother Le Chasseur was no longer the Superioress General and Father Jamet, to whom Sister Rosalie turned as the "true

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566 Ibid., 22 July 1838, AFCP, 8J2 - Ro - Le 71 BS 28.
567 Ibid., 27 July 1839, AFCP, 8J2 - Ro - Le 106 BS 48.
568 Ibid., 1 March 1840, AFCP, 8J2 - Ro - Le 131 BS 70.
569 Ibid., 26 September 1840, AFCP, 8J2 - Ro - Le 145 BS 76.
570 Ibid., 9 November 1843, AFCP, 8J2 - Ro - Le 176 BS 95.
571 Ibid., 8 February 1844, AFCP, 8J2 - Ro - Le 179 BS 98.
Good Savior for all the unfortunate clergy she sought to place at Bon-Sauveur, died in January 1845. Consequently, her request was refused. 574

Thus ends the saga of Monsieur Clausier. Most likely, for Sister Rosalie, it did not end there. She probably continued to try to place him in a secure environment with varying results. In many respects, Monsieur Clausier is not a success story for either Sister Rosalie or Bon-Sauveur. It demonstrates, however, the total dedication of both to respond to the desperate needs of troubled clergy. As such, it speaks to the Church of our day and calls upon it to do the same.

Before leaving Sister Rosalie's work for and with priests at Bon-Sauveur let us turn our attention to a totally different situation, this one involving a certain Abbé Lejeune. The correspondence of Sister Rosalie with Mother Le Chasseur concerning him is very limited—three letters—but it reveals Sister Rosalie's ongoing willingness to reach out to clergy in need of support and assistance whatever the source of their difficulties and from whomever the appeal came. This time it was from the pastor of Saint-Sulpice.

A little background is in order. In the aftermath of the Revolution of 1830 and the rise to the throne of Louis-Philippe, King of the French, the Catholic Church, which had held a privileged place during the reign of Charles X, was no longer the state religion and found itself in turmoil both within and without. Moreover, Louis-Philippe's views and policies concerning it vacillated. It was in this climate that a little known movement of dissident priests arose. Under the leadership of Abbé Ferdinand-François Châtel, it broke away from the Church of Rome. A child of the Revolution, born in 1795 in Gannat, department of Allier, in the Auvergne region, Châtel was ordained a priest in 1818. His first assignment was as a military chaplain, but his liberal and Gallican (anti-Rome) religious positions soon saw him defrocked by the hierarchy. In 1831, he opened a Gallican church in Paris on Boulevard Saint-Denis. The same year he was consecrated a bishop by Monseigneur Machault, who had been previously consecrated by the Bishop of Cayes in the Dominican Republic, Monseigneur Mauviel. The latter had been consecrated bishop in 1800 by Monseigneur Royer, the constitutional bishop of Paris.

574 Response, written at the bottom of Letter of Sister Rosalie to the Superioress General of Bon-Sauveur, 4 August 1849, AFCP, 8J2 - Ro - Le 231 BS 110.
Ferdinand-François Châtel (1795-1857).
Founded French Catholic Church in opposition to Roman Catholic Church.
Called himself Primate of All Gaule.

While the Constitutional Church, which existed during the years of the Revolution of 1789 and the First Republic, was separated from Rome and judged heretical, there can be no doubt of the apostolic succession and therefore of the validity of Monseigneur Châtel's consecration. Soon a group of ecclesiastics, many of whom had been part of the former Constitutional Church, gathered around him. They broke away from the Church of Rome to establish the new French Catholic Church, thought to be more appropriate to the new liberal regime of the July Monarchy. They renounced the authority of the Pope and the bishops, used French instead of Latin in liturgical services, permitted priests to marry, eliminated confession, fasting, and church fees, and allowed the parishioners to participate in running the churches. By 1835, under the guidance of Châtel, who now called himself the Primate of All Gaule, the French Catholic Church was established in a number of parishes and their installation sometimes led to violent clashes with government forces. In addition to churches, the group had schools and a seminary, edited an almanac and published newspapers, *Le Catholique*, *Le Réformateur Religieux*, and *Le Bon Pasteur*.

Despite its questionable doctrine, especially in that era, the French Catholic Church might have gone on to prosper. However, circumstances conspired against this. Most importantly among
them was a radical change in Louis-Philippe's policies with regard to religion. While Châtel and his followers had received encouragement during the early stages of their movement from the political opposition and some local authorities, by the late 1830's they faced ever greater government hostility. Some of their churches were closed. Then, in 1842, Louis-Philippe decreed the dissolution of the French Catholic Church and the confiscation of their goods. He renewed this order in 1844.

All this led to the persecution of Châtel and his followers. More and more they were obliged to go into hiding. Priests were arrested for practicing a forbidden cult, and an active campaign was undertaken to discredit the French Catholic Church. It was largely successful. Thus, the movement inspired by Châtel gradually disappeared from the religious landscape in France.

Abbé Lejeune was caught in the rise and fall of Châtel's church. He had been ordained by him, but now found himself rudderless in the ecclesiastical milieu in which he was a validly ordained priest without a place or authorization to minister. While neither Sister Rosalie nor the pastor of Saint-Sulpice could alter that, they would do all in their power to help him. Thus they turned to Bon-Sauveur once again to save another lost soul.

A letter of Sister Rosalie, dated 10 June 1838, clarifies the situation. She begins by congratulating Mother Le Chasseur on her re-election, "I congratulate your community on your re-election. It is the spirit of God who presided and who blesses the choice it has made. With all my heart I want it to possess you for a long time."

Sister Rosalie had already written to Mother Le Chasseur about Abbé Lejeune, requesting his admission to Bon-Sauveur as one of "the unfortunate beings who cause the desolation of the Church." Mother Le Chasseur evidently agreed because Sister Rosalie announces his arrival and describes his situation in detail. She writes:

Poor Monsieur Lejeune, who was the object of my last letter, will leave in a few days. He had not yet been ordained when he wholeheartedly joined Châtel.

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577 Letter of Sister Rosalie to Mother Le Chasseur, 10 June 1838, AFCP, 8J2 - Ro - Le 66 BS 25.
578 Ibid., 18 May 1838, AFCP, 8J2 - Ro - Le 63 BS 24.
The latter ordained him in keeping with his heresy but [Monsieur Lejeune] did not remain with him for long. Since [his departure], he has spent a year with the Trappists in Laval. He comported himself very well during this entire time. He will do whatever work you think he is capable of, for example caring for the sick, managing the sacristy, or working with the deaf. Besides, you will judge for yourself what he is able to do. The pastor of Saint-Sulpice would gladly do something for him but he must not know this; that is, he must work so as to earn his living.\textsuperscript{578}

We do not know anything further about Monsieur Lejeune. Nevertheless, his case, as well as Monsieur Clausier’s, clearly illustrate Sister Rosalie’s commitment to the well-being of priests who were alienated from the Church, and her long-term collaboration with bishops, religious orders, and pastors in their efforts to respond to this need.

We could cite many more examples of this commitment from Sister Rosalie’s correspondence with Mother Le Chasseur. Before moving on, we will examine one more relevant case. This one involves the Congregation of the Mission, and is worth noting because of Sister Rosalie’s sometimes strained relationship with them.

Evidently in August 1839, the Superior General of the Congregation of the Mission, Jean-Baptiste Nozo, of whom we shall later speak, contacted Sister Rosalie to ask her to assist the Congregation in placing a Vincentian priest at Bon-Sauveur. She did so and he was accepted. On 25 August, she wrote to Mother Le Chasseur to tell her that the Vincentian priest was indeed coming and to request that a carriage be sent from Caen to bring him there. Sister Rosalie subsequently described him without naming him. She wrote that he was 41 years of age and “a worthy priest... one of the most gifted in the community.”\textsuperscript{579} Then, on 29 August, she wrote again to tell Mother Le Chasseur that the priest accompanying him would bring a letter from the Superior General and a medical report from the community physician, Doctor Récamier. Then she added:

\textsuperscript{578} Ibid., 10 June 1838, AFCP, 8j2 - Ro - Le 66 BS 25.
\textsuperscript{579} Ibid., 25 August 1839, AFCP, 8j2 - Ro - Le 110 BS 51.
Oh, how we desire the cure of this good and esteemed priest. He is a precious member of their community and ours.... I am sending you 50 francs for [his] room and board. The Procurator General of the Congregation, Monsieur Étienne, will go to see him sometime next month. He will be pleased to personally recommend him to you and to express the gratitude of the entire community. [He] will also arrange with you for the payment of his room and board and other needs if the amount sent was not enough.  

We know nothing further concerning this matter other than the fact that Sister Rosalie told Mother Le Chasseur at the beginning, “I avail myself of your house and of your benevolent charity whenever the occasion presents itself.” The whole situation serves to highlight the ambivalence that marked Sister Rosalie’s dealings with her superiors throughout her community life. We shall return to this in the next chapter.

Priests, however, were not the only persons for whom Sister Rosalie availed herself of Bon-Sauveur. There were also religious women. Among them were 20 from diverse congregations as well as 11 Daughters of Charity. We now turn to this delicate ministry.

As mentioned above, Sister Rosalie’s first letter to the superioress of Bon-Sauveur involved the placement of a former Carmelite. It is evident from the content that, while this is the first letter we possess, it was not the first letter in the correspondence. Sister Rosalie writes:

You welcomed me so warmly when I approached you for two poor religious [women] that I cannot thank you enough for your charity. One of these [women], whose room and board you were willing to set at 350 francs, is ready to leave [for Caen]. We are only awaiting your response to have her set out. She is a former Carmelite, 52 years-of-age, I think. The difficulty of her character and her advanced senility

560 Ibid., 28 August 1839, AFCP, 8f2 - Ro - Le 111 BS 52.
581 Ibid., 25 August 1839, AFCP, 8f2 - Ro - Le 110 BS 51.
caused her to be expelled from her convent. It is this
convent that is going to defray the expenses for her
care. However, this community is very poor.\footnote{582}

We do not know when or why the hierarchy began to appeal
to Sister Rosalie to assist in placing priests in need of the secure
environment and services of Bon-Sauveur. Likewise, just how Sister
Rosalie became the person to whom superiors of religious orders
would turn for the placement of their sisters at Caen remains a
mystery. Nevertheless, they did and in a significant number. Work
with religious orders of women, including the Daughters of Charity,
remained a constant throughout the 13 years of collaboration between
Sister Rosalie and the superioress of Caen. This first letter also shows
that Sister Rosalie was aware of the physical and mental state of the
person being placed, as well as the financial constraints of the religious
order. Throughout her correspondence we find her explaining the
illness or behavior of the patient and negotiating a payment that was
reasonable for both Bon-Sauveur and the congregation involved.

In December of this same year, Sister Rosalie wrote to place a
Benedictine nun. This was one of the relatively rare times when she
used the word “insane” to describe the person’s condition. She also
stated that the Benedictines could pay more for room and board.\footnote{583}
Thus, from the beginning, there seems to have been a sliding scale
for payment which Sister Rosalie set with the approval of Mother Le
Chasseur. Moreover, in most instances, payment was sent directly to
Sister Rosalie who then forwarded it to Caen. She was well aware that
she often imposed on Mother Le Chasseur’s goodness. In 1838, she
wrote, “Admit it, my good Mother, I certainly abuse your kindness.
If you were not so good and so charitable, you would have sent me
packing.”\footnote{584}

To alleviate this situation, the accounts were kept in Paris
under Sister Rosalie’s watchful eye. By this time Cyprien Loppe had
left the capital, so accounting and payments were the responsibility
of Monsieur Daniel-Deray. While the latter lacked Loppe’s expertise,
Sister Rosalie still had confidence in him. Nonetheless, she was well
aware that she needed to monitor his work. She wrote to Loppe in
February of 1836:

\footnote{585 \textit{Ibid.}, 8 May 1836, AFCP, 8|2 - Ro - Le 19 BS 1.}
\footnote{586 \textit{Ibid.}, 18 December 1836, AFCP, 8|2 - Ro - Le 19 BS 5.}
\footnote{587 \textit{Ibid.}, 6 September 1838, AFCP, 8|2 - Ro - Le 76 BS 32.}
Monsieur Daniel[-Deray] does all that he can, even more, because he gives me [the time] that he should take for his [own] rest. He is not you, my dear. You knew with just a hint what had to be done. I am always buried under my affairs. You know how inexactitude torments me.585

However, in February 1838, Sister Rosalie expressed her complete confidence in Monsieur Daniel-Deray in a letter to Mother Le Chasseur:

I think that you will approve a decision we have made in the interest of order and exactitude in our accounting. At this time, one of our friends, a capable and religious man of absolute integrity, will take over responsibility for the payment of the room and board which is due to you for the sick who have been admitted [to Bon-Sauveur] at our request. His name is Monsieur Daniel[-Deray]. [He lives at] 43, rue du Bac. His wife is also worthy of trust. She offers every guarantee of his financial and moral [probity]. I have informed our financial backers.... You will be happy with this. Show him your confidence. He deserves it from every point of view.586

Sister Rosalie promised the superior that, because of these measures, her correspondence and book keeping would be greatly simplified. However, once again she expressed her gratitude for the services rendered; assured Mother Le Chasseur that she was happy to be able to collaborate with Bon-Sauveur; and that she was ever ready to render any service she could for the community of Caen.

The conclusion of this letter shows that Sister Rosalie’s mentoring of Monsieur Daniel-Deray had borne fruit. It also reveals one of the secrets of her success with her collaborators: she knew when to be there for them and when to step back and allow them to function with a minimum of supervision. She tells Mother Le Chasseur:

585 Letter of Sister Rosalie to Cyprien Lagre, 12 February 1836, AFCP, 8J2 - Ro - Le 16. L3.
586 Letter of Sister Rosalie to Mother Le Chasseur, 23 February 1838, AFCP, 8J2 - Ro - Le 58 BS 20.
I will settle the revenue and expenses for the coming trimester with Monsieur Daniel[-Deray]. He will write to you to establish a [working] relationship with you. You need only benefit from this. His exactitude and skill leave nothing to be desired. Place your full confidence in him.587

Detailed and signed accounting sheet from Sister Rosalie to Monsieur Colette de Baudicour, Administrator of the 16th division of the Bureau of Public Assistance.
Archives, Daughters of Charity, Paris

587 Ibid.
Nor was Sister Rosalie's exactitude with the accounts for Caen an isolated incident. We find the same thing in her dealings with the Bureau of Public Assistance, and in the exactitude with which she accounted for and separated the goods of the community, and of the agency, when threatened with dispersing the sisters in the aftermath of the Revolution of 1830. She even mentioned her "love of exactitude" in financial matters, perhaps aware of the disapproval sometimes voiced about her in this regard. Notwithstanding, numerous letters contradict such criticism by their precise accounting of expenses for each of her "boarders" at Bon-Sauveur.

All this reveals the magnitude of the task that Sister Rosalie accepted. Alone, it could have monopolized much of her time. However, it was not her only nor even her major responsibility. It piled on top of all the other works of the house on rue de l'Épée-de-Bois, and was but a part of her vast network of charity. She was clearly overextended. This brings us to another criticism she faced, namely that she undertook too much and did so without the knowledge or approval of her superiors. Her work on behalf of religious women in need of the services of Bon-Sauveur belies this.

Sister Rosalie placed religious women at Caen on behalf of at least 7 different orders: Benedictines, Carmelites, Religious of Saint-Maur, Sisters of Calvary, Sisters of Saint-Méen, and Sisters of the Retreat. There were most likely others who were not specifically named in the letters that we possess. What is most significant, however, is the placement of the 11 Daughters of Charity. The first such request that we can document came as early as February 1837, and Sister Rosalie was clear that she was making it at the behest of the then Superioress General of the Daughters of Charity, Sister Marie Boulet. She wrote:

Monsieur Gaschin is bringing you one of our sisters who has been insane for the past six months. She has suffered three bouts of this affliction. She was cured but this relapse seems to us to be more serious. It is impossible for her to remain at the motherhouse. The novices are too likely to see her and be frightened by

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588 Letter of Sister Rosalie to Mélanie Rendu, 8 October 1830, AFCP, 8J2 - Ro - Le 7.
589 Letter of Sister Rosalie to Mother Le Chasseur, 22 July 1838, AFCP, 8J2 - Ro - Le 71 BS 28.
this. It is also a burden for our infirm sisters. Our Mother General [Sister Boulet], who knows that I have the honor of [collaborating] with you, has charged me with seeking, in her name, the admission of [our sister] into your institution to be treated if necessary. If [this treatment] is not necessary, she would receive the care that she deserves. She is an excellent Daughter of Charity who has served the poor well. The cause [of her present affliction] was the excessive work and the frightening events that she experienced when the Allies arrived in 1814. We urge you to receive her for the same cost as the other religious: 400 francs for the first trimester, that is, until the month of April. I will pay it at the same time [that I pay for the others].  

A letter dated 25 June 1837 would seem to indicate, however, that other Daughters of Charity were already in residence at Bon-Sauveur. Sister Rosalie writes, "I thank you a thousand times over for the news of our good sisters. Our Mother General has commissioned me to thank you for the care you are good enough to provide them."  

Despite the fact that her correspondence with Mother Le Chasseur was essentially business in nature, there was a certain informality that indicates the two women were not only collaborators but friends. When Sister Rosalie writes in the name of the Superioress General, or to request official documents, however, the tone is formal. In February 1838, she wrote to ask "Madame the Superioress of Bon-Sauveur of Caen" for certificates from the doctor attesting to the mental state of two Daughters of Charity at the time of their arrival "at the said institution." She required separate certificates because they were to be submitted to the Ministry of Cult. The Daughters of Charity were seeking reimbursement for their expenses so the documentation had to be exact. This is yet another example of Sister Rosalie's exactitude in financial matters.

Other letters follow in which Sister Rosalie spoke in the name of the Superioress General of the Daughters of Charity, either

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580 Ibid., 15 February 1837, AFCP, 8J2 - Ro - Le 35 BS 8.
581 Ibid., 25 June 1837, AFCP, 8J2 - Ro - Le 39 BS 10.
582 Ibid., 27 February 1838, AFCP, 8J2 - Ro - Le 59 BS 21.
to request the admission of a sister or to express gratitude for the excellent care they were receiving. She did this on behalf of three successive Superioresses General: Sister Marie Boulet (1833-1839), Sister Marie Carrère (1839-1845), and Sister Marie Mazin (1845-1851). The sole regret any of them seemed to have expressed was that there was no house of the Daughters of Bon-Sauveur closer to Paris. Moreover, not only did they depend on Sister Rosalie for placement and payment, but she was also the one who saw to it that the sisters had what they needed in terms of clothing or other supplies; kept abreast of their condition, even offering suggestions on how to deal with them; and reported to superiors about all these matters. All this is clear proof that not only would Sister Rosalie not act without the knowledge of her superiors, but that she actively and successfully collaborated with them for the good of the Company. Her work with Bon-Sauveur on behalf of the Daughters of Charity demonstrates the trust they had in her.

Sister Marie Carrère, D.C.
Superioress General - 1839-1845.
Archives, Daughters of Charity, Paris

Ibid., 16 November 1837, AFCP, 8J2 - Ro - Le 50 BS 18.
Before concluding our discussion on Bon-Sauveur, it should be noted that not all the persons placed there at Sister Rosalie’s request were priests or religious. There were also lay women who needed rest or treatment; deaf persons for the school; and persons looking for employment in a secure environment. Often this was done at the request of a family desperate to find a solution to the problems of a loved one.

There is one other minor but interesting detail concerning Sister Rosalie’s work with Caen. In 1840, she stated that she “had just received 200 francs for [a certain] Monsieur Delaunay on behalf of Madame, the Dauphine.” A short time later, on 19 March 1840, she requested a report on him, also for the Dauphine. The Dauphine in question was Marie-Thérèse of France, daughter of Louis XVI and Marie-Antoinette. Like the rest of her family, she was imprisoned during the Revolution of 1789. She was freed in 1795 and sent to Austria in exchange for French prisoners being held there. In 1799 she married Louis-Antoine d’Artois, Duke of Angoulême, and oldest son of the future Charles X. At the death of Louis XVIII in 1824, her husband became the Dauphin of France and she the Dauphine. After the death of Charles X, the legitimists considered her husband the king, thus making her the queen. They never reigned.

594 Ibid., 1 March 1840, AFCP, 8J2 - Ro - Le 131 BS 70.
595 Ibid., 19 March 1840, AFCP, 8J2 - Ro - Le 133 BS 72.
The letters in which Sister Rosalie speaks of the Dauphine also address several of Sister Rosalie's "protégés" at Bon-Sauveur. Monsieur Delaunay is one among them. Just as the powerful awaited their turn in Sister Rosalie's little parlor, so those patients, supported by the lowly, received the same attention as those supported by the mighty.

Sister Rosalie's correspondence with Mother Le Chasseur provides insight into her character: her devotedness to all in mental and spiritual need, especially priests and religious; her genius for collaboration with all involved in this delicate and demanding ministry; and her willingness to be the instrument of the superiors of the Daughters of Charity in finding and supporting services for their most vulnerable members. Thus, this often overlooked service takes its place as one of the most significant in her vast network of charity.

We have discussed at some length Sister Rosalie's collaboration with groups and individuals, priests, religious, and laity, men and women, which enabled her to transform the little house on rue de l'Épée-de-Bois into the "headquarters of charity" in the XIIth arrondissement.
There is one group, however, of whom we have spoken throughout, but must now consider in greater depth, because they were her closest collaborators, without whose support her extraordinary achievements would never have come about, namely, the Daughters of Charity with whom she lived, loved, prayed, and served.